Successful Ministration in Moral and Spiritual Realm.

Following is the sermon of Dr. Lyman Abbott preached at Plymouth Church Sunday evening from the text, "For we know that the whole creation groaneth and trav-

vill, 22. The context follows: "The creation was made subject to vanity, in philosophy and in experience. How comes of life. I am simply to correlate it with the

that I may not seem to you in any way to be a special pleader I read from so good an hority as the Century Dictionary in its

Il forms of living organisms, including man, ion, to destruction. It is not to be coninded with the general views of the denent or evolution of the visible order f nature which have been entertained by phers from the earliest times. THE TWO STRUGGLES.

The struggle for existence and the survival of the fittest gives a very tragic view of lifehics," distinctly disavows and repudiates When life has passed beyond a certain maginary line, when we have reached, he

'As I have already urged the practice of iss or virtue-involves a course of confor existence. In place of ruthless itors it requires that the individual hall not merely respect, but shall help his ellows; its influence is directed, not so much the survival of the fittest, as to the fitting lates the gladiatorial theory of existence. demands that each man who enters into the enjoyment of the advantages of a polity hall be mindful of his debt to those who have laboriously constructed it; and shall ake heed that no act of his weakens the bric in which he has been permitted to ive. Laws and moral precepts are directed the end of curbing the cosmic process and ainding the individual of his duty to the nunity, to the protection and influence which he owes, if not existence itself, at east the life of something better than a "That is the utterance of one of the most

ous evolutionists. Evolution is not the heory that struggle for existence and the urvival of the fittest is the whole history of There is another and at least equally ortant element. The great contribution hich Mr. Drummond has made to the heory of evolution is carrying this thought Mr. Huxley further back in history. e 'Ascent of Man' he has shown that there another struggle than the struggle for exce, which dates from the very heginning f creation; that there are two struggles gong on contemporaneously-the struggle for here, as he rightly calls it, and the strugtle for self-and that the development of and the unselfish, the struggle for self and the struggle for others than self. as not the first to do this, it is true. Herbest Spencer has shown that altruism, as he s it, runs far back in human history. But fr. Drummond has shown this with greater earness of statement, beauty of illustraa, warmth of feeling and more intellectual hasis than any predecessor had shown it. 'reation,' says Mr. Drummond, 'is a drama, and no drama has ever been put upon the stage with only one actor. The struggle for life is the "villain" of the piece, no more, and te the villain in the play, its chief function s to react upon the other players for higher ends. There is, in point of fact, a second factor, which we might venture to call the aruggle for the life of others, which plays in equally prominent part. Even in the rly stages of development, its contribution s as real, while in the world's later progress inder the name of altrusism-it assumes a reignty before which the earlier struggle inks into insignificance."

FUNDAMENTAL IDEAS. Evolution, then, involves these two funamental ideas: Struggle for self, struggle or self in all the long line of development from the first beginnings of endeavor to the last supreme struggle with the powers of evil, out of the very struggle with which there is developed, as I tried to show you a few Sunday evenings ago, a higher moral nature. That is the one side. And along with it, woven with it, a part of the very tread of it, is the struggle for others. Not stroduced, as Mr. Huxley would have us link when man reaches an ethical stagening with the very beginning of life first beginning of organism is a cell hat cell cannot reproduce itself in the at step toward growth, except by partded; it gives its life in order that the very giving of its life there may be a beginning of a growth. Evolution has with in sacrifice. From that first start-

VICARIOUS SACRIFICE and out of that division there begins another and a larger life, all the way up to she may give it life; and the father a forager, gathering food not for gathering food for the mother bird the little unfledged birds that are gle of the bird in the forest is the struggle of the birdling, it is the struggle of father the scale of being, this struggle become infant bird can care for itself bette than the infant man. The period of hatch of the infant. It is kept up through suc cessive years. First, the care of the mere physical well being; then care for the intel-lectual and moral development and this child exists, not because the child has he hour of birth the father and the mother have struggled for the child's existence, givand the child comes into the lectual and the moral growth depends also upon a life giving by another. Self-educated equires his education from some one else professional teacher, from public from father and mother, from companions; some one who has lived before rim, some one who is living at his side, is ministering to his life and pouring out life

THE FOUNDATION PRINCIPLE. All our schools and all processes of education are founded on this fundamental posthe North American Indians; they have no railroad shall not being enterprise, the telegraph shall not give intelligence, the postthe joy of freedom of flight for the greater joy of maternity. The mother who did enjoy that goes to work that she may give purity

from the persecuting hordes in the Waldensian valleys? Did we fight the battles with the Duke of Alva on the plains of Netherstruggle with the forces of corruption and expressed in our text: 'The whole creation fice. First, it is universal. "The whole crea-It is a travail of pain. And the divine order; it is a part of the divine law. The laws of God are not edicts that He writes in a book; they are the expressions pouring out of life through suffering is the expression of the fact of the divine nature. This is the second truth Paul states. First, that it is the universal law that all life is is carried up into the divine, and God him-self is the great life-giver, and gives His life to the children of men. This is what is meant by that which is so dear to some and the blood of Christ. Try for one moment to disabuse your minds of traditional opinions and see what that means looked at in the light of history. The blood of Christ, the blood that flowed from Him—why, it was almost a bloodless death; a few drops of blood trick of from the pierced hands and feet and the blood and water that came from the side when the spear pierced it came after death, and the suffering was all over. Blood, the Bible itself declares, is simply life, and we are saved by the blood of Christ when we are saved by the life of Christ-by Christ's own life imparted to us; by Christ's life transmitted, and by Christ's life transmitted as life alone can be transmitted-through the gateway of pain and suffering. The suffering of Jesus Christ was not a single episode-one short hour, one short three years—the suffering of Jesus Christ was the revelation of the eternal fact that God is from eternity the life-giver

and that giving life costs God something. as it costs us something. DOCTRINE OF EXPIATION. "Evolution, then, certainly does teach that to give life costs something; that the secret growth is the impartation of life in the ministry of love, and this is what the Bible means by what we call vicarious sacrifice. I must either run the hazard of startling the faith and shocking the sensibilities of some, or else the hazard of speaking vaguely, indefinitely, unclearly and uncandidly, which a minister never has a right to do. I was educated to believe in what is known as the governmental theory of atonement. I was brought up to believe that God had pronounced certain judgments against sinful humanity; that a penalty was due for our mis-deeds; that Jesus Christ came to the earth and suffered the penalty in order that God might take the penalty off from us and let us go. I not only was brought up to believe it, but I did believe it in the early years of my ministry. I believe it no longer. It is not in consonance with the teaching either of nature or human life. Punishment is not taken off from the guilty and put upon the innocent. The father does not put the penalty on the mother in order that he may forgive the boy. The Governor does not pu the penalty upon some innocent person in order that he may sign a pardon for the guilty person. There is nothing akin to this conception of penalty and pardon in life as in nature anywhere from the beginning to the culmination; nor is that the teaching of Scripture. Scripture doctrine need not always be stated in Scripture phraseology, but a doctrine which must use words for its statement not to be found in the Scripture may safely be looked upon with suspicion. We are asked to affirm a doctrine of expiation. The word explation does not occur in the New Testament. We are asked to affirm our belief in vicarious suffering. The word vicarious does not occur in the New Testament. in nature anywhere from the beginning to ment. We are asked to affirm that Chr was a substitute for man. The words substitute and substitution do not occur in the New

estament. We are asked to affirm our b

he same Greek word occurs. Now do not go away and say I do not believe in atonement. I do not believe in a vicarious atonement andly that we are saved by the sacrif aundly that we are saved by the suffering of Christ, because I believe there is no way, from the lowest to the highest, including some care, and I cannot find that anywhere in the Old Testament the word sac is a very different thing. The house is offer a sacrifice before he goes into the Holy make himself fit to enter the Holy of Holies. The great day of atonement comes; two goats are led out that are nearly alike; a are laid upon the head of that goat by the goat is led off into the wilderness and seen no more, and the twin goat is slain. What does this mean? Punishment? No. It is not the punishment, it is the sins of the people which are carried away; the people are puri NEW TESTAMENT EVIDENCE.

sacrifice of Christ coupled with a statement of the removal of punishment-always with He does not say relieveth us from all pensame-the suffering of Christ is for purisurely, surely, if there be any noble instinct living. Always in the physical realm, in the | not the removal of the sin we want; it is to intellectual realm, in the spiritual realm, I take this pride, this avarice, this selfishness, we be men and women we do not so much care to be in heaven as to have heaven in

> "I am painfully conscious of the difficulty under which I labor in these Sunday evening lectures; of the certainty of misconstruction, cult to state clearly what one has to saythe sins and sufferings of all His children on bear them away; pouring out His life blood through all the ages until pouring it out in these poisoned veins of ours He shall have flushed them of their impurity, and made us worthy to be called children of of Him who hangs upon it, I see in Him of the awful yet splendid divine fact, for He discloses the eternal love of the eternal Father, and shows Him the life giver to us His children through the giving of his

own life for us and our salvation." Dr. Abbott Explains His Theories. NEW YORK, May 2.-Charges of heresy by fellow-clergymen against Dr. Lyman Ab-

revealing or unveiling of God through huknown as the governmental theory of the men, who, therefore, cannot perfectly under-

resurrection of Christ was in accordance ual resurrection which takes place at every truth in a series of resurrections recorded in the gospels, and the object of all four was the same—to prove life is continuous; that there is no break; that it is simply the escape of a soul from the body, like the escape of a bird from its c. de.
"I did not express disbelief in the ment. I did express disbelief in what is known as the governmental theory of the atenement. That is the theory that God could not be reconciled to us without put-

ting the punishment of sin on an innocent and sufferings of Jesus Christ are manifestations of the eternal love of God, who bears in his own heart the sins of an erring child. It is thus that he makes atoneso shocking to others-that we are saved by ment, that is, reconciliation, of himself to us, and us to Him."

RUSSIAN COOKERY.

The curse of all hotel cooking in St. Pet-

Monotonous Preponderance Boiled Beef Complained Of. Isabel F. Hapgood, in Lippincott.

ersburg is boiled beef. There are other dishes, of course. But the stomach weakens at this point. In St. Petersburg it is quite pos-sible to get boiled beef by ordering mutton chops, and the head waiter will provide a seasoning of argument. At one favorite table d'hote breakfast, roast sucking plg, stuffed with black buckwheat groats, is served every other day, and one, must go early if he be attached to this hearty delicacy, so great is the demand for it on the part of the Rus-sians, who are attracted thither by it. But boiled beef is the Russian, as it is the German and Austrian, Proteus. It appears on the bill of fare, under different names, at least three times every day in the year, after having already done yeoman service in the soup, with one onion fried from early morn to dewy eve to make a strong but thrifty flavoring. It scores at least eleven hundred economical and intellectual triumphs for the Germans every year, and the stomach, which cannot, like the eyes, be defrauded by fancy titles, at last flees, howling, from the struggle with slow nauseating starvation. But in Russia the enemy is less fertile in stratagem. It masquerades most frequently under the name of "cutlets," or "bitki," with a prefix of a distinguished name, preferably that of a slashing military man, as is fitting. Pozharsky cutlets (Minin, the butcher comrade of Prince Pozharsky, is most unjustly forgotten), Skobeleff cutlets, Dolgoruky cutlets, and the whole race of cutlets and bitki, may safely be avoided. But, alss, the anxious query as to any un-familiar dish. "Is it chopped?" generally brings the answer, "Yes." Then one knows that it will turn out a hard dry ball of chopped boiled beef, variously seasoned, and fried in grease, sunflower seed oil being of-ten used in Lent and other fasts, for the soul's sake, when sinners will persist in eat-

For Trolley Cars.

New York Post.

A test is being made in New Orleans with an electric alarm signal and indicator for trolley lines. It is an arrangement by whi trolley lines. It is an arrangement by which a car gives warning of its coming one block ahead by displaying a red signal and ringing a bell on a box at the corner of the intersecting street, and is designed to lessen the liability of collision with other vehicles. The signaling is affected by means of a double trolley strung alongside of the regular wire. Upon the end of the trolley is attached an extra wheel, which is arranged to run on this auxiliary trolley. This extra wire, beginning, as it does, at a This extra wire, beginning, as it does, at a short distance from each corner, connects with a little bell and a glass box attached to the post on the next corner. As soon a the auxiliary trolley hits the wire, which of course, is not charged, the current is conveyed from the regular trolley to it and from thence to the corner, where the signal is given to vehicles and pedestrian that a car is coming within the block.

DEAN FARRAR'S ESTIMATE OF THE FOUNDER OF METHODISM.

Indefatigable Toil - He Brought

the Gospel Anew to the Poor.

It has often happened that the most mem-

achieved by men who were not remarkable either for learning or for genius. St. Francis, of Assisi, awoke the church of the thirteenth century from its gorgeous sainthood; but the humble brown figure of the poor, illiterate wanderer looks absolutely insignificant beside the purpureal stateliness of Pope Innocent III. There was something almost bourgeois in the plain homeliness of St. Vincent de Paul, yet in founding his sisterhoods of mercy he inaugurated the chief movements of social philanthropy. Thomas Clarkson and John Howard were simple country squires, with no remarkable endowments of any kind except the genius of goodness and the senthe slave trade and emancipated the slave, and the other-traversing Europe, as Edmund Burke said, "to dive into the depths of dungeons, to plunge into the infection of hospitals, to take the gauge and dimensions of misery, depression and contempt"-purified the prisons of the Christian world from their enormous abuses and noblemen of the last generation who towered over the late Earl of Shaftesbury in the splendor of their attainments and their oratory, yet none of them, not one of the archbishops, bishops and great ecclesiastics of his day effected one tithe of his mighty work of beneficence for the poor women of the mines and collieries, for the factory children, for the little "climbing boys," for London, for the costermongers, for maltreated lunatics and for hosts of the oppressed. To this order of men, though he John Wesley. He found a church forgetful and neglection of its duties, somnolent in the plethora of riches, and either unmindful or unwisely mindful of the poor. He found the churches empty, dirty, neglected, crumbling into hideous disrepair; he found the work of the ministry performed in a manner scandalously perfunctory; he found in the ranks of the priesthood more than

"Of such as, for their bellies' sake, Creep, and intrude, and climb into the fold. And, when they list, their lean and flashy Grate on their scrannel pipes of wretched The hungry sheep look up, and are not fed, But, swoln with the wind and the rank mist

Rot inwardly, and foul contagion spread; Besides what the grim wolf, with privy Daily devours apace, and nothing said."

Doubtless in his day, as in Milton's, it might have been said 'But that two-handed engine at the door Stands ready to smite once, and smite no

A MAGNETIC MAN. But John Wesley, becoming magnetic with moral sincerity, flashed into myriads of his "daily grace before meat." He died in her full communion. He would have said, as deep: I would have her open wide her hospitable gates by a liberal comprehension; I dering generation may be taught to seek the Church of England from the Nemesis of just retribution, which but for him would sooner or later have overwhelmed her in inprobably have buried under her heaps of uin all that was best in the great heritage of English religion. He set her the example of indefatigable activity, of immense being his prime care," and gives the actual, not the merely nominal, sovereignty to the beliefs which he professes to regard as supreme. He saved the Church of England, though at first she so angrily and con-temptuously rejected him, and, just as from the mouth of Socrates issued forth

Mellifluous streams which watered all the Of academies old and new, with those Surnamed Peripatetics, and the sect

Epicurean, and the Stoic severe," ligious enthusiasm since his day. Thus he became one of the most disinterested of benefactors of mankind who "have raised strong arms to bring heaven a little nearer to our earth."

One great virtue in his character was that sovereign religious tolerance which is so infinitely rare amid the divergences of re-ligious shibboleths. In the first century the heathen said, "See how these Christians love one another," but, long before the third cen-tury, the odium theologicum had culminated in those execrable forms of religious viru-lence which, if "love" be indeed the fulfilling of the law, are the very antithesis of the Christlike spirit, at which all profess to aim who take Christ for an example that they should walk in His steps. It is a splen-did testimony to Wesley's moral insight and spiritual greatness that "no reformer the world has ever seen so united faithfulness to the essential doctrines of revelation with charity towards men of every church and creed. This spirit of John Wesley has been found, theoretically, at least, only in the best and greater Christians.

HE WAS LIBERAL Bishop Sanderson pointed out to some of the narrowest of the post-reformation sectaries that "the church was not to be confined to the narrow pingle of a room in Amsterdam." William Penn uttered the great sentiment, so dear to the heart of Abraham Lincoln, that the meek, the just, the plous, the devout, are everywhere of one religion, and that when death has taken off these masks they will know and love one another. The devout Dominican, Henr. Feyrrane, saw, as Lacordaire also saw, that the worst possible policy is "to make the gate of the church bristle with anathemas, as with razors and pitchforks." But too many nom-inal Christians have forgotten that all these words and actions tend to reduce the church to the same deplorable chaos of mutual hatred and fierce disdain which Christ found among the Pharisees and Sadducees of Jerusalem, when He chose the hated and heretical Samaritan as His exemplary type of the goodness which loved its neighbor. I dwell on this high virtue of Wesley because it is so exceptional and because it was never more needed than in these days. Writing in advanced age to the Bishop of Lincoln, he said: "Alas! my Lord, is this a time to persecute any man for conscience' sake? I beseech you do as you would be done to. You are a man of sense; you are a man of learning; nay, I verily believe (what is of infinitely more value) you are a man of piety. Then think and let think." Again, how wise are the remarks in the preface to his sermons: "Some may say I have mis-taken the way myself, though I have under-taken to teach others. It is very possible that I have But I trust whereinnesses I hat I have. But I trust, who have been mistaken, my mind is open to conviction. I sincerely desire to be better informed. What I know not, teach thou me. 'Da min scire,' as says St. Augustine, 'quod sciendum est.' If I linger in the path have been accustomed to tread * * * ake me by the hand and lead me. * * ake to not discouraged if I ask you not to eat me down in order to quicken my pace.

without the knowledge of many truths

sons to this religiously distracted age, was his clear realization of the truth-demonstrated by all history—that while unity of spirit is attainable, uniformity of organization is not; that while there can be but one flock of the Good Shepherd, there always have been and to the end of time there will know not its source and will no "Wesley's Dream." It told how Wesley dreamt that, wandering to the gate of Gehenna, he asked whether there were any Romanists, any Angelicans, any Baptists, was told in each case, "Yes, a great many," and was yet more deeply pained when, asking, "And are there any Wesleyans here?" it was still answered, "Yes, a great many." urning to the gate of heaven, he asked, "Are there any Romanists here?"
"None whatever." "Any Angelicans?"
"None whatever." "Any Baptists?" "None
Whatever." "Any Calvinists?" "None Whatever." "Any Calvinists?" "None whatever." "Any Weslyans?" Still none whatever. "Whom then have you here?" he asked in amazement. "We have none but Christians here," was the answer; "we know no other name." Whether the story was a pleasing allegory of the dean's or not, I cannot tell; but this I know, that Wesley's sermon on the Catholic spirit would have the honor of being thought shockingly lax by bigots of every denomination, yet all true Christians might well say with him, "I desire to have a league, offensive and defen-sive, with every soldier of Christ. We have all not only one Lord, one faith, one baptism, but we are all also engaged in one HIS COMMON SENSE.

As another of Wesley's exemplary qualities I would single out his sovereign common sense, which is also an endowment much liable to overthrow by the violences of egotistical dogmatism. Though many have identified his teaching mainly with certain formulae, Wesley had no faith in the bare reiteration of shibboleths. His idea of a "Gospel sermon" was not the narrowly ignorant one which supposes it to consist in the incessant repetition of phrases-phrases often originally meaningless to many of those who used them, or which have become stereotyped into mere inanity and fetichism. In his diary for Nov. 20, 1785, he writes: "I preached in Bethnal Green, and spoke as plainly as I possibly could, on having a form of godliness but denying the power thereof. And this I judged far more suitable to such a congregation than talking about justification by faith." How free, again, from all hysteric excitability was the entire attitude of his religion! Some one had been talking in an exaggerated and fantastic way about death. that he would die the next day. "What should I do?" he said. "Exactly what I shall do now. I should call and talk to Mr. So-and-So and Mrs. So-and-So, and dine at such an hour, and preach in the evening, and have supper, and then I should go to bed and sleep as soundly as ever I did in my life." His feeling about death was that, so far from being terrible, it was man's great birthright; and he would say, with

To you the thought of death is terrible, Having such a hold on life; to me it is not; No more than is the lifting of a latch, Or as a step into the open air Out of a tent already luminous

With light that shines through its trans-parent folds." Again, it was no small matter that, in n age so corrupt and decadent as his, in ness poured over the glorious England of Puritanism by the despicable epoch of the Restoration had reduced religion to a Dead sea of torpid unreality, Wesley, like the great Hebrey prophets of old, should have stood forth as a preacher of righteousness. No preacher or reformer can effect great results unless he insists upon Christ's plain teaching that, if we would ever enter into the kingdom of heaven, we must keep the "Near fifty years ago a great and good man, Dr. Potter, then Archbishop of Canerbury, gave me an advice for which I have ever since had occasion to bless God. If you desire to be extensively useful do disreputable nature, but in testifying against open and notorious vice and in prompting real spiritual holiness.' Let us ep to this, leaving a thousand disputa points to those that have no better busness than to toss the ball of controversy to and fro, and let us bear a faithful testimony in our several stations against all un-godliness and unrighteousness, and with all our might recommend that inward and out-ward holiness without which no man-shall

magination, in learning, in the pure and not the equal of many of his contemporaries; but which among them all equaled him in versatility of beneficence, in zeal of self-sac rifice, in the munificence of his generosity or in the luster of the example which he has left to all the world? Consider his supreme there been in all the centuries who made such an absolute offering of his money to God, and, living on less than many a cu-rate's salary, gave away £40,000.

HIS DAUNTLESS COURAGE. Consider, again, his unparalleled courage fire of the batteries, of the sailor or of the fireman who, at personal risk, plucks from destruction an imperiled life; but such physand more common than that of the scholar, the gentleman, the clergyman, who, in that age, day after day, month after month, year after year, in England, in America, in Scotland, in Wales, in Ireland, even in the Isle of Man, could, voluntarily and out of the pure love of souls, face ragmobs and descend to what was then re garded as the vulgar humiliation of preaching in the open air. And higher even than this was the moral and spiritual courage which, in the calm of blameless innocence could treat the most atrocious and the most persistent calumnies with the disdainful in-difference of unblemished rectitude. When even Charles Wesley was thrown into a fever of agonized excitement by the scandal against his brother caused by his wife's publication of stolen, forged or interpolated let-ters, and wanted him to stay in London and expose the slander, John Wesley remained perfectly caim, knowing that no real harm

"The virtuous mind that ever walks attended

By a strong-siding champion, Conscience."
"Brother," he said, "when I devoted to God my ease, my time, my life, did I ex-empt my reputation?" Then consider his indefatigable toils—those sixty-eight years of service; the 4,400 miles which he traveled yearly on the execrable roads of those days he 225,000 miles which he traversed in his lifetime; the 42,400 sermons—sometimes as many as fifteen a week—which he preached even after his return from Georgiapreached mostly in the open air, and some imes to as many as twenty thousand souls; those endless meetings, those burdensom anxieties, those numerous publications, that love of so many communities, continued mid incessant attacks of the mob, the puipit and the press, and scarcely ever re-laxed till the patriarchal age of eighty-eight. Could a clergyman of any denomi-nation, and the work which, in compari-son to his tolls, is but ease and supineness, fhink it anything but an honor to profess reverence for the memory of one who so heroically lived and so nobly died? Al-though the world and the church have learned to be comparatively generous to Wesley, now that a hundred years have sped away, and, though the roar of contemporary scandal has long since ceased, I doubt whether even now he is at all ade-quately appreciated. I doubt whether many are aware of the extent to which, to this day, the impulse to every great work of philanthropy and social reformation has been due to his energy and insight. The British and Foreign Bible Society, the Religious Tract Society, the London Missionary Society, even the Church Missionary ary Society, even the Church Missionary Society, owe not a little to his initiative. The vast spread of religious instruction by weekly periodicals, and the cheap press, with all its stupendous consequences, were inaugurated by him. He gave a great extension to Sunday schools and the work of Robert Raikes. He gave a great impulse both to national education and to technical education, and in starting the work of Silas Told, the Foundry teacher, he anticipated the humble and holy work of John Pounds, the Portsmouth cobbler. He started in his own person the funeral reform, which is only now beginning to attract public attention, when in his will he directed that at his obsequies there should be no hearse, no escutcheon, no coach, no pomp. He visited prisons and ameliorated the lot of prisoners before John Howard, and his very last letter was written to stimulate William wilberforce in his parliamentary labors for the emancipation of the slave. When we add to this the revival of fervent worship

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and that, as Isaac Taylor says, he furnished "the starting point for our modern religious history in all that is characteristic of the present time." HIS GREATEST WORK.

sounding forth over the Valley of Dry Bones, cried, "Come from the four winds, O breath, and breathe upon these slain, that they may live." The poet says:

"Of those three hundred grant but three

SLAYERS OF DRAGONS.

And when I think of John Wesley, the or-

ganizer, of Charles Wesley, the poet, of

George Whitefield, the orator of this mighty

movement, I feel inclined to say of those three

self-sacrificing and holy men, grant but even

one to help in the mighty work which yet

remains to be accomplished! Had we but

"Hoary-headed selfishness would feel His death-blow, and would totter to his

brighter light attend the human day.

When every transfer of easth's natural gift

Should be a commerce of good words and works."

workers in the Church of England and in

other religious communities. But for the slaying of dragons, the rekindlement of irre-sistible enthusiasm, the redress of intolerable

wrongs, a church needs many Pentecosts

and many Resurrections. And these, in the providence of God, are brought about, not by committees and conferences and common

workers, but by men who escape the average; by the men who come forth from the multitude; by men who, not content to trudge

We have, it is true, bundreds of faithful

To make a new Thermopylae.

three such now.

See our guarantee.

And yet, even in this long and splendid catalogue, we have not mentioned his greatnecessarily rare, but God's richest boon to any nation, to any society, to any church, is est and most distinctive work, which was the presence and work of such a man-and that through him to the poor the gospel such a man was John Wesley was again preached. Let Whitefield have The bust placed in Westminster Abbey to the memory of John Wesley, more than the credit of having been the first to make the green grass his pulpit and the heaven his sounding-board; but Wesley instantly followed, at all costs, the then daring example, and, through all evil report and all furious opposition, he continued it until, at poet-brother. In the solemn aisle thousands last, at Kingswood, at the age of eightyof visitors to our great temple of Silence and one, he preached in the open air, under the shade of trees which he himself had planted sayings-one, so full of holy energy, "I look on all the world as my parish;" another, so and surrounded by the children and chilburles his workmen, but continues his work;" the third, when, on his death bed ience exists to show what preaching was uplifting victoriously his feeble and emaciated arm, he said: "The best of all is, God is with us." "Yes!" he exclaimed again, in a people of England were before and in his tone of victorious rapture, "the best of all is, God is with us." day-how dull, how vapid, how soulless, how Christless was the preaching; how torpid, how Laodicean was the church, how OLD PLAYING CARDS. godless, how steeped in immorality was the land. To Wesley was mainly granted the task for which he was set apart by the Curio Collectors Now Add Them to which even an archangel might have en-New York Mail and Express vied him, of awakening a mignty revival of the religious life in those dead pulpits, in

A widely known dealer in old books and rare editions and all the other bric-a-brac of bibliomania has in his shop, here in New

the cart ruts of routine, go forth, according

and hedges; by men in whom the love of

electric to make myriads of other souls thrill

that slumbering church, in that corrupt sous sincerity which not only founded the Wesleyan community, It was made, he says, for George the but, working through the heart of the very church which had despised him, flashed fire Fourth at the time of his succession to into her whitening embers. Changing its outward forms, the work of John Wesley the throne in 1820, and it is certainly a curiosity, quite irrespective of its interest as an historical relic. caused first the evangelical movement, then The four suits represent the four conthe high church movement; and, in its en-

tinents, Europe having the hearts, Asia the diamonds, Africa the clubs and America thusiasm of humanity, has even reappeared in all that is best in the humble salvationthe spades, our share being doubtless based ists, who learned from the example of Wes-ley what Bishop Lightfoot called "that lost secret of Christianity, the compulsion of on the fact that we were engaged in digging the fields and foundations for a great human souls." Recognizing no utterance of authority as equally supreme with that which came to him from the Sinai of con-science, Wesley did the thing and scorned nation. Each suit card has a map of one country in each continent; in all, forty quite accurate and very daintily executed the consequence. His was the voice which offered hope to the despairing and welcome to the outcast. His was the voice which,

The picture cards are all hand-painted and gilt, the costumes being artistic and historically correct. The king of hearts is a portrait of George IV in his coronation robes, with the regalia still used on such occasions. The queen of hearts is the Empress Catharine cr 'ussia. The knave of this suit is represented by Robespierre at the time of the Fren a revolution, and George Washington figures as the jack of spades, with the Declaration of Independence in his hand. All four are excellent

The backs are plain white, a fashion that has again become a strict rule in the leading London and Paris clubs. Properly framed, they would be a very interesting addition to the card room of any club or private house. owner's family for over sixty years. There is only one other known in England. It is in the collection of the master of the Play-ing-card Makers' Company, and highly val-

Curious old packs of cards are much sought after by collectors, and, if in good condition, bring high prices. In "Notes and Queries," a satirical pack of cards of the time of Cromwell is quoted as having been sold recently for 35 guineas, and I have seen in a private house on East Twenty-ninth street a very curious collection made by a woman of the fashionable world who has used them as a dado decoration for her

The collection includes the odd little cards used by the Chinese and Orientals of the extreme East, as well as specimens from all over Europe, and as she is a woman of originality and good taste they have been most cleverly arranged and are displayed to the best advantage.

